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WEEKLY REVIEW.

—It is a healthy sign that the English Congregational Union has felt it necessary to enquire into the reasons of the low tone of spirituality in Congregational Churches. At the closing session of the Union Meetings an important discussion on this subject took place. One speaker said —

"Piety is low; worldliness is rampant; conversions are few. The Churches are baptized into the spirit of Martha; they are cumbered with much serving; they want more of the Mary spirit of devotion, more prayerful communion, more personal aspirations after true saintliness of character and mind."

The Rev. Colmer B. Symes read a paper in the course of which he remarked that there may be much activity without spiritual energy. The enlargement of a sanctuary may only mean material bricks and mortar with gold and silver to pay for them. A Church that has a name to live and is spiritually dead shows no spiritual life by building galleries, or even by erecting an organ. It only means that the corpse must have a bigger coffin, and the dirge must be melodious. It is too common for those who have entered upon Church fellowship to rest satisfied, although they ought to consider it incumbent upon them to show zeal for mutual edification. I believe, said Mr. Symes, that we shall never be what Churches should be, until the conviction is supreme, "We must help each other," and not as now, "The one man must help us all."

Rev. S. Pearson was afraid sometimes that ministers are satisfied with preaching and do not get into that close personal contact with souls which would enable them to say whether the truth has told or not. I believe that what we all want, and what the wise amongst us specially want, is that we shall be fools for the sake of Christ, and for the sake of souls, and preach such sermons as will not tickle the fancy and instruct the intellects of the well-advanced Christian people, but will bring home to the young, the halting, and the hesitating, that great and solemn duty which lies on every man to surrender himself fully to the Lord Jesus Christ.

It is a sad fact that the "modern thought" and "larger hope" doctrines have done much to eat out the spiritual life of many Congregational Churches in the Home land. We are glad to observe that the Rev. Griffith John, the well-known Chinese missionary, is to be Chairman of the Union next year.

—The *Indian Witness* "congratulates Bishop Thoburn upon his accession to his new and responsible office, and also congratulates the Methodist Episcopal Church upon the wisdom and excellence of the choice. The election is no surprise to India: it has been asked for, prayed for, and believed for. Nor will the election surprise any in America, for it was expected. We cannot say this about four of the new Bishops: their names were not associated with the office in very many minds in this Empire. But they are good men and they may render as valuable service as those who have been more prominent and influential in the Church. The missionary branch of the Methodist Episcopacy compares very favourably with the general superintendency. Bishops Taylor and Thoburn may have their peers, but not their superiors, on the Board. This is proper. The first and greatest Bishop—our divine Lord,—was a missionary."

—That very live little monthly, the Bombay *Methodist Record* says:—"The Salvation Army in India is likely to reap very great advantage in the acquisition to its ranks of Mrs. Booth-Tucker. To those who know Mrs. Tucker, it is an undeniable fact that she wields an enormous influence over the hearts and pockets of an audience. The spiritual life of the writer has been quickened more than once by her consecrated voice. With so many female workers in India, it is almost a necessity for the army to have a lady on the spot, to whom they can speak, and by whom they can be stimulated and encouraged in their self-denying work. We trust she will enjoy good health in the country, and then we have no doubt but that her 'profiting will appear unto all.' She is not yet here, but in anticipation we bid her a most hearty welcome to India."

—The *Rock* says: The Committee of the Portsmouth Protestant Institute have unanimously passed the following resolution: "That the Committee of the Portsmouth Protestant Institute learn with astonishment that the Committee appointed to make arrangements at Plymouth for celebrating the defeat of the Spanish Armada in 1588 have asked the Duke of Norfolk to become president; they deeply regret that his Grace has been elected to this position on the specific understanding that religion should be ignored in the celebration, because his Grace cannot participate in anything tending to a triumph of Protestantism; and the Committee solemnly protest against the action of the Plymouth committee, which they deem a dishonour to Him who blew with His wind and scattered an enemy which all history attests sought the destruction of Protestantism."

It is stated that the Admiralty have approved of the assembling of a large fleet at Plymouth during the celebration of the Armada tercentenary. Accordingly, all the ships of the Channel, reserve, and training squadrons now at Portsmouth have received orders to meet the other ships of these squadrons at Plymouth about the end of June, and the three squadrons are also to be joined by the six training-brigs.

—On Saturday evening, June 2nd, a large company of Native Christians were invited to spend the evening with Miss Abrams at the Mission House of the W. F. M. S. of the M. E. Church.

After singing and prayer the topic for the evening, Consecration, was discussed by Rev. W. W. Bruere, followed by short addresses from several other brethren, after which several led in prayer asking God to cleanse the hearts of those present and make them more useful. After this very profitable service tea and cake were served. The company evidently enjoyed the evening. They sang and visited, and on breaking up made their hostess very happy with their hearty thanks for the pleasant evening.

We feel that if our native people had more such occasions when the missionary and people come near to each other it would be exceedingly profitable. Such an evening is to many of these poor people like a day in the country would be for the poor of London. May the influences of that evening be lasting is the earnest desire of the writer.

—The *Bombay Gazette* says:—

"All Bombay will hear with deep regret of the death of Sir Frank Souter, Commissioner of Police, which took place yesterday morning at Ootacamund. He proceeded, some six weeks ago, to that hill sanitarium on two months' leave, and those who had seen him shortly before his departure could scarcely have imagined that they were to see him no more. Although he was nearly fifty-seven years of age, he always seemed to enjoy very good health, and in energy and vivacity he could equal, if not excel, many younger men. He was endowed by nature with a robust constitution, and his tall and imposing figure, which was prominent at many a grand pageant held in Bombay, will now be sadly missed by the public. His genial manners and frank and open bearing had endeared him to all classes of society in this city, and his great popularity was testified to in an unmistakeable manner by the splendid entertainment given to him by leading representatives of the various sections of the community two years ago, on his going home on furlough. He was liked by Europeans and natives alike, the Mahomedans having lately shown their appreciation of his worth by founding a University scholarship in his honour. On his return, he applied himself with renewed vigour to his official and civic duties, and so full of life and health did he appear at all times, that his sudden death is very hard to realize. The immediate cause of his death was heart disease, from which he had been suffering for some time past. It is remembered that once while out riding on the Flats, and on another occasion on the Mahim Sands, he had had a fall from his horse through giddiness, which was attributed at the time by his medical advisers to an affection of the heart."

—In the House of Commons the other day, Professor Stuart asked the Under-

Secretary of State for India whether a numerously signed memorial was presented in September last to the Governor-General of India from the Ladies Committee of the Calcutta Missionary Conference and from other women in India, praying that the protection afforded by "The Criminal Law Amendment Act 1885," to young girls under sixteen in this country might be extended to India; whether it was the case that the Governor-General had replied to that memorial refusing its prayer; whether such protection was afforded to girls under sixteen in Russia; and whether a treaty had been concluded between this country and Russia, which came into force a year ago, by which provision was made for the extradition from India to Russia of persons accused of seducing girls under sixteen, which persons were thus liable to be delivered up from India to Russia to be there tried for what was not a crime in India itself.

Sir John Gorst's reply was very cautious and non-committal. He affirmed the Indian Penal Code did protect girls under sixteen. If that is the case how is it that girls under fourteen are found plying their trade as licensed harlots?

THE COMING MONSOON.

THE heavy showers of rain which fell on Sunday and yesterday are regarded in Bombay as indicative of the almost immediate burst of the monsoon. Indeed, it was almost thought that it has crept upon us gradually and unattended by its traditional fury. Last year it burst with the full force of thunder and lightning on Sunday, the 5th June. Heavy banks of dark clouds gathered slowly together during some twelve hours previously, and rain began to fall about noon. Very lightly the drops came at first, but as the day wore on the downpour increased, until it assumed the character of a violent storm. By seven o'clock in the evening the rain came down in continuous torrents, and in a very short space of time the streets in the Fort had been rendered impassable, while a similar state of things was reported from Byculla and other low-lying districts in the city. Here and there water lay eight or nine inches deep and on the west side of Rampart Row the footpath, as well as the roadway, was covered with water. Pedestrians were compelled to wade knee-deep in water. Vehicular traffic was seriously interfered with, the water reaching the axle trees of the carriages, and rendering them almost too heavy for their horses to pull. Towards nine o'clock the downpour decreased, but the rainfall had already reached upwards of four and a half inches in Colaba, and by next day the rainfall registered was 2 inches 95 cents in Byculla; 3 inches 59 cents in the Fort; 3 inches 4 cents on the Esplanade; and 4 inches and 83 cents in Colaba. Those who were of opinion that the monsoon was to be unattended by a violent storm this year, would, however, appear to have been reckoning without their host, for we understand that according to the observations made at the local weather office the monsoon will really burst here about Friday, and cyclones are forming in the Arabian Sea.—*Bombay Gazette.*

TEMPERANCE IN JAPAN.

It is said that the members of the Temperance Associations in Japan pledge themselves not to drink even a drop of alcoholic liquor "until all the waters of the earth change to the same drink."

CHURCH MISSIONARY SOCIETY.

WELCOME MEETING TO THE RETURNED INDIAN MISSIONERS.

"A HAPPY and a holy season" was our inward reflection as we came away from Exeter Hall on May 13th after the great meeting which had been assembled to welcome the Winter Mission Preachers on their return home from India and Ceylon. The large hall was as full as we have seen it at more than one morning annual meeting, and the platform was more than half filled.

On the left of the President (Sir John Kennaway, Bart., M. P.) were Sir Richard Temple, Sir T. Fowell Buxton, Bishop Perry, and the Bishop of Waiapu, and behind him a very full representation of the Committee, both clerical and lay, with of course, all the Secretaries. There was more than punctuality in opening proceedings, for at twenty-five minutes past two the president led the way on to the platform. An "assembling hymn" was then sung, and there were other hymns during the next couple of hours. The whole was over by twenty minutes to five, for every speaker was limited to twelve minutes, and none exceeded bounds.

The Rev. F. E. Wigram read a passage from Acts xxi. and offered prayer. Other prayers were afterwards, between the speeches, offered by the Rev. H. W. Webb-Peploe, the Rev. F. A. P. Shirreff (missionary from the Punjab), and the Rev. Nevile Sherbrooke. Archdeacon Richardson addressed a few earnest words of thanksgiving, and felt that General Haig, whose idea the Mission originally was, must feel deeply thankful for the result. The President had also previously dwelt upon the causes which led to the sending out of the Mission and upon its beneficial results, first abroad in the cheering of missionaries and native converts, and, secondly, at home, in stimulating missionary zeal. For, he said, the missionary was liable to suffer from the depressing influence of climate, the low moral tone around him, and the worldliness of his own countrymen abroad, whilst the native might find that he had cut himself off from old friends, and that his new friends did not quite understand him, their habits and associations not being his. To both of these a visit from outside might be like a message from the angels, like a new baptism, the flame would be re-kindled, the threads gathered up again, and a fresh start made.

The Rev. H. E. Fox was called upon to speak first. He had, with Mr. Swan Hurrell, visited the Madras and Telugu country. He has a most picturesque style, and swiftly and pleasantly bore us with him round the circuit of his tour. The seven months' absence had been like seven years, and instead of a dozen minutes they might each have an all-day meeting to himself, and fill the hours up interestingly. Within the fair white walls of Zion Church, Madras, and at the Tucker Chapel, there were settled congregations, with as steady work connected with them as in any English parish. At Dumagudiem, Australia and England joined hands to help the heathen. Here earnest Christian natives journeyed fourteen days each way to spend New Year's Day with them. He should never forget one venerable face, gnarled and rugged as the trunks in his native jungle, who answered, "Love Jesus Christ! Whom should I love if I did not love him?" Amongst the scattered villages at the junction of the Kistna and Godavery rivers, a district literally made by one of the Society's oldest friends, Sir Arthur Cotton, the despised outcasts were pressing into the Kingdom of God. At times, camped under a tamarind tope, these would come out to them after the day's toils to listen to the old story. Thus they progressed to Masulipatam, Raghapuram, and the blue hills of the Neilgherries. Everywhere God had removed expected difficulties. Amongst these was that of interpretation. This naturally was a prominent consideration, and as almost each missioner had some item of evidence or opinion on the subject it may be useful to summarise the chief points here. The unanimous testimony was that this difficulty of the language so far from being a hindrance had been in some respects an advantage. The alternate pauses enabled the hearers to collect their thoughts, and prevented a too rapid discourse. The speaker was obliged to adopt short sentences and simpler language. Since many natives understand both languages and some partly comprehend English though unable to speak it, the matter spoken was frequently doubly driven home. It became, as Colonel Oldham aptly phrased it, a double-barrelled gun. The deliberate manner of the delivery, where each sentence had to be interpreted, enabled many of the native workers to write out the discourses, and use them again elsewhere. The effect produced, too, was due, not to eloquence or emotion, but to quiet influence. To return to Mr. Fox's speech. India was never more ready, he said, or the call more urgent than to-day. The great danger was that surrendering Hinduism or Mohammedanism, the cultured natives should be content with no religion at all. Mr. Swan Hurrell is a gentleman of humour. He said that whilst Mr. Fox was almost worshipped by the natives, he was nowhere. It was because Mr. Fox has eight children. Bishop Gell had most kindly entertained them, but he (Mr. Hurrell,) sleeping in the bungalow, had during his first night one of his boots devoured by rats. They had travelled by canal boat, and by bullock-waggon without springs, and after eight hours for sleep in such a waggon they had a meeting waiting them *in the morning*. The villagers were like children, and had to be taught as children. Occasionally they were drowsy, and would sleep. Then the missionary would call out to a sleepy one thus: "Abraham, stand up"—for they sat on the floor, not on benches. In about five minutes Abraham would ask, "Please, sir, may I sit down?" On New Year's morning a man of high caste came six miles to be baptised. Afterwards his wife found him so bright and cheerful that she became a catechumen, and was ultimately baptised.

The Rev. Filmer Sulivan, returning from Bengal and the North-West Provinces, enumerated topics for thanksgiving—amongst them the spirit of preparation there had been. On arrival at a place the elders would present a letter, from the terms of which it was plain they were expecting, not the words of the speaker, but a message from God. A great spirit of hearing had been given, and there were noble workers. It was indeed wonderful to see what the women were doing out there. But they are all terribly overwrought.

The Rev. G. C. Grubb, who, with Colonel Oldham, went to Bombay and Ceylon, now followed. At Bombay the members of the Young Men's Christian Association were stirred up to help, and to induce business men to attend the meetings. At Poona they had an invitation from the native head of a native institution, where 800 lads are prepared for matriculation at the University. They accepted it on condition that they might preach the Gospel to those lads. They were introduced in a quarter of an hour's oration, the tenor of which was: "These gentlemen are orators of European fame. They have come here to seek to show us celestial blessedness." As some results of their mission he named forty Christian workers from the Bombay Young Men's Christian Association; a Bible class for young men at Poona; a band of native Christian workers at Cotta, who go to the villages and evangelise the Buddhists; a Christian union at Colombo of English planters, who intend to try and lay hold of young

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men coming out, before the devil gets hold of them. Some of these planters have themselves become volunteer missionaries to the coolies. In conclusion, he read extracts from letters from a native pastor, from a sceptical youth, and from a Ritualist, all of whom had derived good from the services; and then a telegram from a business man, sent just before their departure: "Your message from God has saved my soul; henceforth I live for Jesus. Farewell to you both."

Colonel Oldham was a long way the most successful in compressing quantity of information into the time, and yet making it thoroughly attractive. They were being, he said, interviewed that afternoon, and he would answer the questions which probably they would like to ask, for they were questions such as had actually been put to him. How did you get there? Splendidly: God carried us all the way. Did your health suffer? We missed not a single engagement. Where did you go? He enumerated the places, ranging from Bombay to the Tamil plantation of the Ceylon highlands. What sort of meetings did you have? An average of three a day—in the morning a Bible reading for missionaries and Christian workers of all denominations; while the afternoons and evenings were devoted to native churches or else to non-Christian English-speaking natives. What were your impressions? On the voyage he felt he would rather have four months in India than four weeks in a P. and O. boat, for hundreds of Christless Christians were passengers in those steamers. In India he landed exactly six years from the day he had left it after military service in that country. He found all the missions better-manned, and the native churches more independent. But he recognised with regret the enormous strides the Church of England in Western India is taking towards Romanism. What results were there of the mission? In India a revival amongst and a strengthening of the native agents, and a great number of young Englishmen converted. In Ceylon many professedly Christian natives were brought out into full salvation, and received the baptism of the Holy Ghost. Would you advise others to go? "Yes; everybody who gets a clear call from God."

The Rev. B. Baring-Gould in great part reproduced what he had already glanced at in his evening speech a fortnight before. Conviction of sin was the prominent feature in the manifestations they had witnessed; two and three hundred at a time would be bowed in tears. Archdeacon Caley had since written that in Travancore native agents were now carrying on a mission themselves in places where the missioners had been unable to reach. The Reformed Syriac Church had thrown open its churches to them. Mr. Baring-Gould's companion to Travancore and Tinnevelly—the Rev. G. Karney—gave a fresh and most appropriate turn to the thoughts of the audience. They had heard much to rejoice them, but they must not forget there was another side of the picture. In truth, "our real work is only now beginning." The returned missioners must go abroad and bear faithful testimony, and point out, in addition to good things, the weak places that needed strengthening, the imperfect work that should be perfected, the partial work that ought to be completed, the lonely missionaries who ought to be comforted, and the fallen work that should be reared up again. This meant not merely meetings for congratulation and praise, but for real earnest personal dedication. In the Indian missions now a vast amount of consolidation ought to be effected, and we at home are guilty of leaving many things as they are. The apathy of English Christians allowed many things in the mission field to remain in a condition in which they ought not to be left. They must have no mere ornamental or sensational meeting.—From *The Rock*.

Epitome of News.

Saturday, June 2.

—An inquest was held at Calcutta on Monday touching the death of two coolies who died from inhaling nitric acid gas from a number of electric batteries which they, with eighteen others, were carrying at a wedding procession on the night of the 8th instant. It was shown from the evidence that Messrs. Mookerjee Brothers were engaged to arrange a display of electric lighting while the marriage procession was proceeding from Nimtolla Street to a house near Chitpore Road. For this purpose, the apparatus for the light itself was placed on a platform which was carried by ten coolies, while on another platform there were eighty battery cells, carried by twenty coolies, ten in front and ten behind. The latter, inhaling the fumes of the poisonous gas from the cells, commenced to cough violently, and eventually, on arriving at Chitpore Road, they put the platform down on the road, and refused to proceed any further. Some Baboos obtained the assistance of the police who were accompanying the procession, and got the men to carry the platform to the house, then not far off. Two of the men died from the effects of the poisonous gas which they had inhaled, while five or six more were in hospital for a number of days before they were discharged as cured.

—The *Bombay Gazette* says: "We learn by a telegram from Hongkong, of yesterday's date, that during the preceding fortnight, 9,500 bales of Indian yarn were sold. There had been no change in prices, exchange being quoted at Rs. 223 per 100 dollars."

—The whole question of the labour laws as affecting coolie emigration into Assam is likely to be reviewed by the Government of India in connection with the demand for a Commission of Inquiry. The Chief Commissioner of Assam will probably be consulted as to the necessity of such a Commission. Mr. Fitzpatrick possesses a special knowledge of the course of legislation in the past which will enable him to judge the question from both sides.

—The Bengal Government have sanctioned the establishment of an economic and industrial museum at Ranchi, the money for which is forthcoming from the accumulated fund of a fair hitherto annually held at that place, but which it has since been decided to discontinue. A sum of Rs. 11,820 is available for the project.

—Owing to the prevalence of small-pox at Sitapur, it has been resolved to introduce the Vaccination Act—much to the dissatisfaction of a not unimportant section of the community.

—Cholera has made its appearance in the Umballa City, several fatal cases have been reported during the last few days. The disease has not spread to cantonments, and the military authorities have very wisely placed the city out of cantonment bounds.

Monday, June 4.

—The line likely to be taken by Government in the forthcoming debate in the House of Commons on Mr. King's motion regarding the Uncovenanted Civil Service will be, we understand, to point out the inability of the Government of India to increase its home charges to the extent necessary to pay rupee pensions in sterling at par of exchange. It is possible Government may accede to the appointment of a Select Committée to enquire into the claims of the Uncovenanted officers, and the India Office may also agree to allow a portion of the furlough of such officers to count towards pension service, and the latter to commence from 21 years of age. On the main point, however, the India Office seems likely to be obdurate.

—The Bill for amalgamating the judicial system of Oudh with that of the North-West Provinces under a common High Court has been drafted and is ready for presentation to Parliament.

—Further particulars received from Bir station, on the Jubulpore line of the G. I. P. Railway, point conclusively to the fact that the accident to the passenger train at that station on Friday morning was the result of a malicious attempt to wreck the train. Soon after the accident, a joint railway enquiry was arranged and information has reached Bombay to the effect that the police stationed near the scene of the accident have arrested four persons on suspicion of being implicated in the attempt to throw the train off the rails. No mention is made as to whether the men now in custody are railway servants, villagers, or part of a gang of *Bheels*. We understand, before the men are proceeded against criminally, sanction will have to be given by the higher officials, as at present it is not known whether there is a clear case against them.

—A large wooden platform, erected at the premises of the Scott Press at Colaba, gave way at about 7 o'clock yesterday evening, and buried several men. Inspector Stanford, Superintendent Saunders, and other police officers immediately went to the scene of the accident, and with the assistance of the Press employés extricated six men, one of the number being dead. The other five who were more or less injured were sent to the Goculdas Tejpal Hospital for treatment.

—A shower of rain has fallen at Ahmedabad. It has created great hopes of recovery in the hearts of the cholera-stricken people and expelled all fear from the minds of those living in localities which have not been visited by the disease. The heat has considerably abated.

—The Bishop of Calcutta is reported to have suffered a great deal from fever since he left India, and has not been free from it since his arrival at home. It is feared that his Lordship may be compelled to extend his leave till the close of the year.

—The *Times* correspondent at Philadelphia writes on May 12: An immense spring freshet is coming down the Mississippi River between Illinois and Iowa, the water having attained the highest level known. This freshet extends for three hundred miles down past St. Louis to Cairo, where the Ohio River enters the Mississippi. At Rock Island it is divided into two enormous currents, rushing at the rate of ten miles an hour. A portion, 500 feet long, of the retaining wall at the Government Arsenal has been swept away. The railways and the low lands are covered with water, and the people have fled to the adjacent hills. The river is ten miles wide at Quincy, Illinois.

—An Exhibition of Mr. Edison's new phonograph, especially in the reproduction of singing and the sounds of musical instruments, was given on May 11 at the inventor's laboratory. Experiments were made with the piano, violin, cornet, and clarinet, separately and together. For recording the music of the piano a funnel of cardboard, five feet long and two feet in diameter at the bell, was placed with the bell above the strings of the piano and the small end at the mouthpiece of the phonograph. The version of some chords and a polka was clear, distinct, and musical. Even the vibration of the strings when the chord was struck was perfectly audible, and the result loud enough and musical enough to give pleasure to a sensitive ear. With the funnel for magnifying the sound placed on the machine the music sounded as the music of a piano might coming through a thick partition. Every note could be heard, but much of the musical effect was lost. Of the different instruments tried, the cornet gave back the loudest and clearest tones, easily distinguished twenty or thirty feet from the diaphragm. Mr. Edison's factory is turning

out the instruments at the rate of twenty a day; and unless something unexpected interferes the first orders will be executed by the end of June or sooner. There are 2,000 orders on the books, some of them from Japan. The price finally settled upon is 85 dols. This will be for the ordinary commercial phonograph, which Mr. Edison expects will take the place of the stenographer in business offices.

—For some time past Messrs. Priestman Brothers, of Hull, have been endeavouring to overcome the difficulties which have hitherto stood in the way of using the ordinary petroleum of commerce as a motive power for engines. In this they have now fully succeeded, as was demonstrated by a petroleum engine which was recently inspected at their London offices, 78 a, Queen Victoria Street. In this engine the oil is placed in a closed tank inside the foundation of the engine, and air is pumped into this tank until a pressure of about 5lbs. to the square inch is obtained. The oil is then mixed with air until it is formed into a vapour, after which it passes into a closed iron vessel or vaporiser, where it is heated, and from which it is admitted into the engine cylinder and ignited by means of an electric spark. The spark is obtained from a small primary battery capable of doing about thirty hour's work without attention, and which can be renewed at a very small cost. In starting the engine the vaporiser is heated for a few minutes, after which the necessary heat is obtained from the exhaust products of combustion while on their way to the chimney. The cylinder is water-jacketed, the water being kept in circulation by a small pump. After it has once been started the engine works automatically, preparing its own source of power, heating its charge, cooling its cylinder, and supplying its own spark for ignition. The great point here is that ordinary petroleum is used, which, moreover, is entirely consumed, leaving no residue whatever, the combustion being complete. The cost of working this engine, taking the oil at the present price, is stated to be a little more than a halfpenny per horse power per hour. The engine is simple in construction and is well adapted for use where steam is inadmissible and coal gas not obtainable. It has been thoroughly tried and proved in practical work before being brought out.

Tuesday, June 5.

—The latest news from the Upper Congo is reassuring to this extent: That Major Barttelot at the Yambunga camp, entertained no suspicion of any serious mishap having befallen Mr. Stanley. This, coupled with the recent news from Emin Pasha that he expected Mr. Stanley about the 15th of December, shows that whatever difficulties the veteran explorer may have encountered they are not of a dangerous character. A massacre of his party, for instance, could not have taken place without some rumour of it reaching either Yambunga or Wadelai. Even Tipoo Tib appears to have arranged matters at Stanley Falls; and, indeed, as far as Central Africa is concerned, the "centre of disturbance" seems to have shifted to the comparatively civilized region of Lake Nyassa.

—Mr. King will try the force of a division in Parliament this week on the question of the Uncovenanted Service pensions. He has received promises of support from eighty members.

—The Raichore mail train narrowly escaped a serious accident last Friday. While the mail train was on its way to Kurjut, and passing a tunnel midway between Lanowlee and Kurjut a large stone came rolling down, and fell on the brake, smashing it into pieces. The guard in the brake was a European named Howard, who miraculously escaped with his life. Fortunately the train had all passed but the brake, otherwise the accident would have been very serious.

—The last of the four Jubilee steamers of the Peninsular and Oriental Company, the *Arcadia*, went for her official trial trip on the 15th ult. at Belfast, where she has been constructed by Messrs. Harland and Wolff. On a trial extending over six hours, an average speed of nearly sixteen knots was realised. The *Arcadia* (which is a sister-ship to the *Oceana*, constructed by the same firm of builders, now on her maiden voyage home from the Colonies) is of 6,500 tons register and 7,000 horse-power. She will carry 250 first and 159 second saloon passengers, and 3,880 tons of cargo. The vessel is lighted throughout by electricity, and every improvement that modern science and experience can suggest has been adopted for the comfort and security of passengers. The *Arcadia* left London for the colonies on the 1st inst.

—An inquest was held by the coroner yesterday, at H. M.'s Common Jail, touching the death of Mahomed Hoosain, a prisoner undergoing a term of six months' rigorous imprisonment. Deceased was admitted into the jail hospital on the 29th ultimo, when he complained of internal pains. On Saturday he was observed to be suffering from pneumonia. He rapidly became worse, and died at 8-35 a. m. yesterday. The verdict was that the death of the deceased was caused by pneumonia. This inquest is remarkable inasmuch as the last death in her Majesty's Common Jail occurred on the 3rd March 1887, fourteen months ago. The daily average number of prisoners in the jail during the same period was 176. At present it contains 199 inmates. The Jail must be an unusually healthy place, and the constitution of the inmates must have been uncommonly good to have a mortality of only 1 in 176 in fourteen months. The peculiarities of the Jail are that it is surrounded by a wall about 30 feet high, and is provided with an open system of drains, while the premises are kept scrupulously clean. The average mortality of the surrounding population is upwards of 30 per 1,000.

Wednesday, June 6.

—A telegram from Ootacamund states that Sir Frank Souter, the Chief Commissioner of Police, Bombay, died yesterday, peacefully, from heart disease.

—The P. & O. Company's s. s. *Assam*, with the English mails of the 25th ultimo, left Aden for Bombay, and the same Company's s. s. *Rome* left for Colombo and Australia, at 1 p. m. to-day, Tuesday.

—A terrific storm swept over Benares and immediate district on Thursday evening, doing immense damage. It was short in duration but most disastrous in its effects. The beautiful Memorial Gardens suffered greatly, and now present a sad spectacle. Trees and bushes lie about in all directions, and the iron fencing has been destroyed by trunks and heavy boughs falling on them. Many houses were wholly or partially dismantled, and numbers of huts were literally swept away. The city has suffered more than the station, and it will be surprising if no loss of life has occurred there. No fatal casualties have, however, yet been reported, though a great many natives were injured. At the mills some roofs of the boiler sheds were torn away, and the heavy sheeting carried a considerable distance. The owners of fruit gardens will be extensive losers, as their property was almost devastated by the storm, which many old residents describe as of unprecedented violence. Miles of roadway were obstructed by fallen trees. The thunder, whilst it lasted, was just like discharges of heavy artillery, and the lightning was very vivid. Railway communication was impeded for a time through the confusion caused by injury to the telegraph wires. The havoc wrought will fall heavily on the Municipality, which will have its work cut out for the next few weeks in putting things to rights.

Thursday, June 7.

—A London telegram states that Lord Cross has addressed a letter to the Royal Commission on Currency, asking, in view of the serious further fall in exchange, to be informed what remedy the Commission suggests. It is rumoured that Lord Cross himself favours a gold standard for India. It is believed that Lord Lansdowne will point out to her Majesty's Government that the position of the executive in India must become quite impossible, and taxation there an unknown quantity, unless an international agreement as to the future employment of silver in Europe and America receives the support of England.

—Efforts are being made in Ootacamund to supply that Sanatarium with a model English Farm on an extensive scale. Above two thousand grafted apple and other cultivated trees have been procured from England, and this, if successful, will in a great measure, cut out the ill-bred and fleshless fruits that are now sold and purchased in the local market. More than this, a thousand head of cattle of the reputed Nellore breed have also been imported to supply the want of a suitable dairy, which has long been felt. The site chosen, lies on the eastern slope of the plateau of Ootacamund, between Dodabetta and Ootacamund proper and encloses a large and extensive plot of land.

—Yesterday, at the Girgaum Police Court, Ahmedally Sumsherkhan, a Mahomedan, out of employ, was tried before Mr. Ryan on a charge of stealing a purse, containing Rs. 13-15, belonging to Govind Narayen, a schoolmaster living at Parel. At about half past 7 o'clock on Monday evening, Govind went to the Churney Road Station and purchased a third class ticket, intending to proceed by a local train to Grant Road. Just as he was entering a third class compartment, the accused, who was standing behind him, took the purse from his coat pocket. The complainant, on discovering the theft, accused Ahmedally of having committed the robbery, but he denied all knowledge of the affair. They then got into the third class carriage, and during their journey to Grant Road the complainant again asked the accused if he had stolen the purse. The accused thereupon took off some of his clothing and still protested his innocence. Immediately after a Parsee passenger, who was in the same carriage, heard something fall on to the Churney Road level crossing, the sound resembling the jingling of rupees. The complainant, on the arrival of the train at Grant Road Station, reported the matter to the railway police, who took the accused in custody. The purse containing the money was afterwards found on the Churney Road level crossing, where the accused had dropped it from the carriage. The magistrate convicted the accused, and sentenced him to six weeks' hard labour.

—At about 11 o'clock on Tuesday, a fire broke out in a cattle shed, situate at Chinch Bunder Road, and owned by Mowji Dhunji and Lalji Bhanji. The fire extended rapidly and enveloped the building in a very short time. The steam fire-engines from Byculla, Pydhownee, and Fort attended, but the engine from Byculla only was brought into requisition. The fire is attributed to the explosion of a kerosine oil lamp, and the damage is estimated at about Rs. 300.

Friday, June 8.

—The Secretary of State has confirmed the agreement made by the Government of India with Mr. J. D. Noble, representing the syndicate of Canadian capitalists, under which the exclusive right is granted to Mr. Noble for three years to bore for oil in the Punjab. The Government incur no expense, but will receive 5

per cent. for all crude earth oil obtained. The concession will be worked by a limited liability company already formed with a capital of two and-a-half lakhs in Rs.-100 shares.

—The total number of deaths registered during the week ending Tuesday, 5th June, 1888, was 513, being 48 more than the preceding week and 107 more than the week ending the 31st May, 1887; 61 more than the corresponding period in the preceding five years. The deaths among the different classes were: —Buddhists, Jains, &c., 23; Brahmins, 20; Lingaet, none; Bhattias, 8; Hindoos of other castes, 256; Hindoo outcasts, 37; Mussulmans, 111; Parsees, 26; Jews, 1; Native Christians, 24; Eurasians, 1; Europeans, 6; while the rate of mortality per 1,000 of the population was 28·37. There were 122 deaths from remittent fever, being 14 more than the last week and 24 more than the corresponding week of last year. There were 12 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 80, 14 and 7 last week, against 68, 21 and 9, respectively, in the corresponding week of last year. During the week 322 births were reported in the different districts.

—The rate of exchange remains at about 1/4⅛.

TELEGRAPHIC NEWS.

Massowah, May 31st: Kantibai Aman, who had proceeded to the interior to see the Negus with the view to promote peace between Italy and Abyssinia, has returned here, bringing letters from King John to the Italian authorities.

London, June 1st: In the House of Commons last night, Mr. Labouchere condemned the retention of Suakin by the British, on behalf of the Egyptian Government. Sir James Fergusson, Under-Secretary for Foreign Affairs, replied that the occupation of Suakin by the British prevented slave trade and piracy and fostered legitimate trade. Other nations, besides the English, appreciate the value of African markets. In conclusion, the Under-Secretary said, that the British Government will afford any legitimate assistance to all British traders who are ready to incur risks in pushing forward trade in Eastern Africa.

2nd: The Select Committee of the House of Commons appointed to inquire into the Deccan Mining Concession has commenced to hear evidence.

3rd: The Irish Bishops have written to the Holy Inquisition at Rome accepting the Decree against the Plan of Campaign and Boycotting, but, at the same time, remarking that the Vatican has been ill-informed regarding the facts as to the land disputes in Ireland. —A monster Temperance parade to the Hyde Park took place yesterday. A meeting was held and resolutions were passed protesting against the Publican Compensation Clauses of the Local Government Bill.

Berlin, 3rd: The impending promulgation of the Quinquennial Prussian Diet Law, the granting of which was originally proposed in the Lower House of the Prussian Diet by the so-called "Cartel Parties," consisting of the United Conservatives and National Liberals, has produced a crisis here. Prince Bismarck and the Prussian Ministry threaten to resign because the Emperor Frederick desires that the decree promulgating the law, extending the legislative period to five years, should be accompanied by a letter which his Majesty has addressed to Herr Von Putkammer, the Vice-President of the Council of Ministers and Minister of the Interior, enjoining him to prevent official pressure at the elections. Prince Bismarck objects to the official publication of the Emperor's letter, as he considers it to be a reflection on the Staatsministerium.

Durban, 4th: News has been received here that Chief Dinizulu, the son of the late Chief Cetewayo of Zululand, has attacked and routed his uncle Usibepu. Chief Dinizulu afterwards had a skirmish with the Dragoons, who lost two of their number. Reinforcements are being despatched from Maritzburg to the scene of the disturbances.

Paris, 4th: In the Chamber of Deputies to-day, General Boulanger moved "urgency" to the motion for the revision of the Constitution and Dissolution of the Chamber. He vehemently attacked the existing regime, and, during the delivery of his speech, the General was subjected to incessant interruptions and altercations compelling him to cut short his oration. M. Floquet, the Premier, in replying to the motion, taunted General Boulanger for aiming at Dictatorship. Amidst scenes of the utmost confusion, the House eventually rejected the motion for urgency by 191 votes.

London, 5th: The House of Commons has voted £2,500,000 for the defence of the coaling stations.

Hyderabad, 5th: Abdul Huq has been permitted by the Nizam's Government to leave for Bombay, to carry out the terms of the agreement recently entered into between himself and the Government, provided he returns to Hyderabad as soon as this has been completed, or before, should his Highness's Government require him to do so. He left by this morning's train.

Philadelphia, 5th: The Democratic Convention assembled to-day at St. Louis, Mississippi, for the purposes of nominating a candidate for the Presidency.

London, 6th: The House of Commons has agreed, without a division, to the motion of Mr. M'Laren, Member for the Crewe Division, for the repeal of the Contagious Diseases Acts in India.—During the debate on the resolution, Sir John Gorst, the Under-Secretary for India, said that it was unconstitutional for him, as well as inexpedient for Parliament, to interfere with the legislative independence of the Council of the Governor-General of India.—Mr. Bright is making gradual progress towards recovery.

Ootacamund, 6th: The funeral of Sir Frank H. Souter took place to-day and was attended by H. E. the Governor as chief mourner, H. E. the Commander-in-Chief, Sir Charles Sargent, Sir Oliver St. John, the Personal Staffs of the Governor and Commander-in-Chief, Army Headquarters Staff, Heads of Departments, officers, and others at Ootacamund. The service was performed by the Bishop of Madras. The attendance was very large. A body of Volunteers and Police Guard accompanied the *cortége.*

Simla, 6th: A telegram from Aden reports that the native town of Berera, on the opposite coast of Somaliland, has been entirely burnt down. Great distress exists among the native population.

Baroda, 6th: Lieutenant-Colonel J. Watling, 23rd Light Infantry, Neemuch, has arrived here and assumed command of the 5th Bombay Light Infantry in succession to the late Colonel Leacock.—We had a smart shower of rain to-day, and the heat has considerably abated.—Cholera is still prevalent in the city.

Zanzibar, 6th: The Italian Consul here has lowered the consulate flag and broken off diplomatic relations with the Sultan, as the latter has refused to ratify the cession of a part of his territory to Italy according to the treaty concluded with the late Sultan, Seyyid Burgash.

Philadelphia, 6th: The Democratic Convention held at St. Louis has unanimously nominated Mr. Cleveland for the Presidentship of the United States for a second term.

7th: The platform adopted by the Democratic Convention at St. Louis re-affirms that of 1884.—It also endorses President Cleveland's last Message to the Congress.

PLOUGHING AROUND A ROCK.

"I had ploughed around a rock in one of my fields for five years," said a farmer to a writer in *The Advance,* "and I had broken a mowing machine knife against it, beside losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labour to remove it. But to-day when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge and was so light that I could lift it into the waggon without help.

"The first time you really faced your trouble you conquered it" I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray or better, while we pray, we should look our troubles square in the face.

"Imagine the farmer ploughing around that rock for five years, praying all the while, 'O Lord, remove that rock!' When he didn't know whether it was a big rock or a little flat stone.

"We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one half of its terror would be gone.

"The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced but the trouble whose proportions we do not know.

"Let us not allow our unmapped trouble to make barren the years of our lives; but may we face it and with God's help work out our own salvation through it."

Many a Christian has been ploughing around a duty, a cross, a bad habit and we know not what, for more than five years, afraid to touch it or examine it, and it stands in the way to-day as it did at first. Rout it out man; it is an easy job when you once take hold of it.—*Selected.*

SAVING WORK.

At the annual meeting of the Ragged School Union Canon Fleming said: We are all bound to take interest in Ragged School work, because it is saving work—the work which Christ came to do on earth, and which He has now given us to do. Some years ago a ship was returning from California when the cry, "fire fire," was heard, and thilled every heart on board. The flames defied all efforts, and the only thought was self-preservation. One passenger was seen buckling his heavy belt of gold around him and preparing to plunge into the sea.

Just then a child's blue eyes looked into his soul, and a sweet voice said, "Sir, can you swim?" "Yes, child, I can swim." Then she pleaded, "Will you not save me?" "I cannot do both," he thought; "I must save the child and lose the gold." Unbuckling the gold, he cast it into the sea, and said, "Yes, darling, I will try and save you. Clasp your arms round my neck: not so tight; that will do. Now cling to me for your life!" Thus, with a heart twice strengthened and an arm twice nerved, he struck out for the shore. Wave after wave washed over them, still the brave man battled on, and the little one held on till a huge wave swept her from his arms and cast him senseless on the shore. But when he opened his eyes that little girl was bending over him like a ministering angel. Both were saved.

GOOD THINGS FROM THE MAY MEETINGS.

Working Men's Lord's Day Rest Association.

The Chairman (Mr. J. C. Stevenson, M. P., President of the Association) said: The Fourth Commandment could not lightly be put aside, and it was interesting to notice how it came to be associated with the other moral precepts; it came to us by Divine revelation. It struck at the very root of all selfishness, in securing a day of rest even for the slave. The same privilege was equally extended to "the stranger within the gates." No one could be ashamed of or neglect the Day of Rest who realised the truth of those words, "The Son of Man is Lord also of the Sabbath." As for Sunday work, it was always badly done. He wished to urge the great responsibility that rests upon all who set a bad example in this matter. He had been told by certain merchants that they never allowed their ships to sail on Sunday, but he found in many cases that they took very good care to get them away on a Saturday night. Having compared the selfishness and greed of certain commercial companies with the nobility of others who would not tolerate Sunday work, Mr. Stevenson closed a telling speech by appealing to all present to maintain an attitude of bold and determined resistance against every attempt to encroach upon that priceless blessing the Day of Rest.

Mission to Deep Sea Fishermen.

At the Anunal Meeting of the Mission to Deep Sea Fishermen the Chairman said: The work of the Mission, he was pleased to say, was now well established. Not many years since the fishermen of the North Sea had no provision made for them. Let them think of the difficulties under which they pursued their work, amid the blinding snow and chilled to the bone, while the wet which fell upon them became frozen hard. Let them think, too, of the terrible temptations incidental to such a life, and of the snares provided by means of the pernicious floating "grog-shops." Surely it was the duty of Christians to go amongst them and to do their utmost in ameliorating the condition of these fishermen. Adverting again to the "grog-shops." in the North Sea he observed that a Bill was before Parliament for the present session, rendering it punishable by heavy penalties to place temptation of this sort in the way of the fishermen, a statement which elicited considerable cheering.

United Kingdom Band of Hope Union.

The Rev. Charles Garrett, of Liverpool, spoke with much power on the evils resulting from indulgence in intoxicating drink, and the enormity of such a wasteful expenditure of money. We have, he said, but to take the money which, as a nation, we spend on strong drink, and give it to our Government, and they could therewith arrange that we should all live rent free, coal free, gas free, and water free! If some emigration agent were to offer us settlement in a country where all these immunities could be enjoyed, we should at once make up our minds to go to the new land. But home is that land, if the people will but abstain from that which not only costs much, but at the same time does an infinite amount of injury to body and soul. Having dwelt with great force upon the economic aspects of the subject, Mr. Garrett alluded to the many social evils resulting from the drink traffic. A deep impression was caused by his reference to the drink death-roll. There is, he said, on an average throughout the year, a funeral every minute during the eight hours per day of public burial, of persons whose deaths have been caused by the influence of strong drink. And what funerals these are!

The Lord's Day Observance Society.

That the zeal that has ever burnt most strongly on behalf of our English Sabbath is not dying out, or likely to die out while Christian men and women are to be found in England, was evidenced by the considerable attendance, despite the bad weather, at the annual breakfast and meeting of the above Society.

In his address from the chair, Sir Robert Phayre, K. C. B., trusted that the bold testimony of the Society on behalf of the Sabbath might ever be continued. There was a spirit of lawlessness abroad that brooked no control. God's law at the beginning of time was given for the blessing of man, was ratified to Moses, and magnified and honoured by Christ. Though Christ defended the Sabbath from the superstitious additions of the Pharisees and the unauthorised traditions of men, he upheld it in its entirety as regards its Scriptural and divinely-appointed character.

The Ragged School Union.

Mr. Samuel Smith, M. P., said: The older one grows, the more one sees that, if you are to accomplish anything good for humanity, you must save the children. I have been much struck of late years with the peculiar temptations spread in the path of the young in London. There is hardly, I venture to think, a city in the world where temptations so abound as in this city. My attention has been very specially called to the spread of impure literature. Lord Aberdeen has said truly that the most diabolical of men are those who are actively engaged in circulating bad, evil literature among young people. In giving attention to this matter, I have been pained and grieved to see the perfect flood of the most deadly character of literature which has been pouring in to London. I rejoice to know that the Ragged School Union is adopting measures to counteract this evil. God bless this good work.

Rev. Thomas Evans said: I remember an old Welsh minister suggesting that over the doors of our churches and chapels should be written the words, "Man-mending done here by the grace of God." I feel inclined to alter that a little. It is not simply "man-mending" but "man-making;" for by the grace of God men are made new creatures and when made new creatures are taught, instructed, and built up in their most holy faith.

Children's Special Service Mission.

Rev. J. Ossian Davies, who presided, recalled the saying of Irenæus that "Christ sanctified childhood by passing through it." Philosophers of old cried for "man-likeness," Christianity for "child-likeness." Hindooism casts children into the Ganges, Mohammedanism ignores the child, Confucianism murders the little ones; but Christianity loves the children and receives them.. This mission has caught the true spirit of Christ by taking up the children and blessing them. Passing on, the Chairman referred to various interesting branches of the work—the seaside services, the schoolboys' branch, the literary work, and picture leaflets at home and abroad. He thanked God for the work of the Children's Special Service Mission.

Rev. R. Ross, of Forest Gate, spoke of a mission to children recently held in his parish The results had greatly impressed him, and awakened in his mind a new special interest in work for the conversion of children, and particularly in the work of the Children's Special Service Mission. He had been much struck by the evident results in the reviving and awakening of the Sunday-school teachers, and by the after-reaping in the Sunday school.

The Young Women's Christian Association are about to hold a series of special services in the Old Byculla Hotel. All Young Women are invited. Every evening at 6 p. m.

BOOK NOTICES.

Papers on the Bible for Educated Men in India. Edited by Rev. K. S. Macdonald, M.A., published by the Religious Tract Society, Calcutta.

This is a sound useful compilation of Christian evidences gathered from some of the best writers of the day. We think it will be eminently suitable for the purpose for which it was compiled. The two papers contributed by Mr. Macdonald himself on "The Miracles of Jesus" and "The Claims of Jesus as stated by Himself" are by no means the least useful and interesting.

"Is this a practical joke? or a pious fraud? Saintship must be a scarce quality when it has to be made up of such gross materials." These are the opening words of a penny pamphlet by Rev. W. Barras of Glasgow. The "materials" are stated in the title, "*Proposed Canonization of Mary Queen of Scots, Cardinal Beaton and Archbishop Hamilton.*" The tract faithfully exposes the characters and lives of the three whom Rome now attempts to whitewash. Yes, they were 'sair saints' to Scotland. Their marks are vice, guilt, blood." The pamphlet is an earnest protest of Scotch Protestants against the "insane proposal" to take "these three notorious persons, and set forth their lives as modern models of sanctity."

"*Consecrated Talent*" is the great need of the Church of Christ. We have tens of thousands of talents among God's people, but what proportion of our gifts, graces and opportunities are wholly consecrated to Him who gives them? A small book bearing the above title is before us, written by Rev. I. E. Lowrey, in America. A point of interest is that the book was originally written for the coloured people in the States. The writer addresses them as his own people. The author believes that the reason why "the Lord has not raised up among us a coloured Moody, or a coloured Sam Jones" is a want of consecration. The author urges evangelistic work. The book is published by McDonald, Gill & Co., Boston, which is a good guarantee of the safety of its teachings.

A few quotations have appeared in our columns from the addresses of Rev. Sam Jones. His book "Sermons and Sayings" has not been reviewed in this paper before, as it has only recently reached us. Sam Jones is a remarkable evangelist. He may be called a compound of Moody, Talmage, and Salvation Army. Of course such a man could not please everybody, and probably he does not always please himself. His book is decidedly "fresh." What Mr. Spurgeon aims at in John Ploughman, Sam Jones does in all his work,—that is, taking the popular talk of the common people to present Gospel truth. No doubt he succeeds in reaching the people. In the Introduction to this volume, Dr. Leftwich says; "It is believed he is daily preaching to more people than any other minister in the United States of America." Does he succeed in presenting the Gospel with sufficient depth and power to produce lasting result? Dr. Leftwich says the evangelist's work has been greatly blessed in saving souls, and such is the testimony often given in the Christian press of America.

The following extract from the book before us shows both the style of the man and his explanation of his free style of speech.

"Take the next promise: 'He will give you the desires of your heart.' That's a bigger promise than the other. Do you know how to get every thing you want? 'Delight thyself in the Lord.' There's too much moping and sad religion in this world. It's not religion. It's not Christianity. That's what I mean. Many a Christian is moping through this world with a long face, as if his father were dead, and left him out of his will without a

cent. If the Lord God, my Father, had done that, I couldn't look worse than a great many of these Christian people. Some of us think it's a sin to laugh. One good sister went away the other night and said: 'I don't like so much levity?' Poor soul, I hope you're much better by this time. If you take a tonic to-day you 'll be still better to-morrow. 'I don't like so much levity.' Call this levity? Crack these jokes one at a time, and you'll find every one of 'em has the red-hot sting of a hornet tangled up in it, and you'll get stung. If you think it's levity it's because you have a levitous mind. There is no levity in this world; so it seems to a fellow who has dyspepsia, but not to a naturally healthy man. The only levitous thing about it is, I hold up the looking-glass, and you people laugh at your images reflected there."

Another specimen, "Drunk on Money," will be found in another column. The book is full of most striking points upon practical Christianity.

The three books above mentioned are on sale at the Watchman Book Repository, Bombay.

We have received the Annual Report of the London Missionary Society in the Neyoor District. The Rev. E. Sargood Fry (Missionary in charge) writes thankfully of the work that has been accomplished. Some of the Native Christians in the District are zealous workers. In regard to one of the Church members the Report says:—"On Sundays, early in the morning, she often visits the careless and irregular Christians of the congregation, and arouses them to attend Sunday services. After the morning services, she gladly takes a class of women, and in the afternoon, she goes in company with some other women to the heathen around and talks to them about the redeeming love of Jesus. She is not content with her Sunday work. On the week days also whenever she abstains from her domestic works, she goes round and shows to the careless people the great importance of attending to their spiritual welfare."

A poor beggar who was converted became a missionary to others of the same class:—"He often called his fellow beggars together and prayed with them. He was not even slightly alarmed at death which he said was a means of transferring him to a happier world from this degraded life. He said that he would soon see Lazarus the poor beggar and be with him in the bosom of Abraham in heaven. He entered into the joy of his Master as the faithful servant, presenting a vast contrast to the insolent man who buried the one talent in earth and was cast into the outer darkness of weeping and gnashing of teeth."

CHILDREN'S SPECIAL SERVICE MISSION.

At the annual meeting of the Children's Special Service Mission, London, it was stated that over four millions of picture leaflets and other papers have been circulated during the past year, in 28 different languages. The work is spreading out to all parts of the world.

JUBILEE MEMORIAL.

The jubilee memorial to Queen Victoria, in favour of prohibiting the sale of liquor on Sunday, has just been handed in. It was signed by 1,132,608 women, and is said to be the largest ever presented. Mrs. Margaret Bright Lucas, president of the World's Women's Christian Temperance Union, and Mrs. Temple, wife of the Bishop of London, were among the women who made the presentation to the home secretary. They mentioned the significant fact that in one small town where there were forty-two liquor-sellers, the wives of all but four had signed the memorial.

SHALL THE POPE BE KING?

The tremendous bluster about the Pope's Jubilee has passed away, and the world may calmly discuss whether the people of Italy wish the Arch-priest to be their sovereign. Romish papers have worn quite threadbare the old fable about the Pope being a "prisoner." A more sensible theme is now before them,—the new Italian Penal Code.

The *Bombay Catholic Examiner* speaks of this Code as a "terrible engine of oppression," and adds,—"It is of all the penal laws of modern times the most oppressive and tyrannical." *Modern* is well said,—for it would never do to compare it with the terrible engine of the Inquisition. From that paper we quote parts of three Articles of the Code, which show how carefully the Italian Government is trying to guard against the notorious disloyalty and treason of the Jesuits:—

101. "Whoever does anything tending to make the country, or any part of it, subject to a foreign power, or to impair the unity of the kingdom, is punishable with penal servitude for life."

173. Any minister of religion who in the exercise of his functions publicly censures or outrages the institutions and laws of the State or the actions of the authorities is liable to be imprisoned for a year and to be compelled to pay a fine of £40."

175. Any minister of religion who abusing the moral power he possesses by virtue of his office brings into contempt the institutions and laws of the country or the acts of the authorities, is liable to imprisonment of from six months to three years, and to a fine of from £20 to £120."

The Catholic critics do not mention the limiting and explanatory clauses of the new law. They say this code will "deprive the Pope of the last vestiges of the little independence he may still be said to possess." That is, the Government and people of Italy want the head-priest of the sect called Roman Catholics to understand that he has no more right to commit treason than any other citizen of that country. And the priest and his political party are very angry at having to give up that nice "little independence!"

The Papal clique are trying to make the outside world believe that all Italy is worshipping the Pope, as the Ephesians did Diana. Let us hear an item from the other side. The *Christian Register* publishes an article, written from Italy, by a "trained writer and observer." He says:—

"From the prevailing tone of many of the telegrams to American journals during the jubilee celebration one might suppose that at least three-fourths of the Roman population would welcome the Pope back to his temporal throne with open arms and hearts. Never was there a more absurd supposition. Outside of the papal court and the necessarily rather large circle of relatives, friends and beneficiaries of the members of that court, I think the number of Romans who favour a restoration of the temporal power is so small as to be contemptible. The vast majority of the Roman people not only do not want papal rule, but will not have it at any price or in any shape. They have had enough of it, and will have no more. They would—if I can judge the popular temper—blow St. Peter's and the Vatican into the air and float Rome in blood rather than bow their necks again beneath that hated and hateful yoke. Rose-colored reports to the contrary are manufactured for the English and American market. They are simply laughed at in Italy; and the laugh, I may say in conclusion, is extended to all those Englishmen and Americans who are ignorant or obstinate enough to believe that Italians and Romans will ever voluntarily return, or by force can be driven back, to the house of bondage. Rome and Italy are free—not for a day, but for all time."

And all this while leading policy-protestant politicians in England and America wheedled the Queen and President into sending congratulations for the Pope's fifty years of Babylonian heresy! They would have done a hundredfold better to have sent congratulations and gifts to Pere Chiniquy over his grand book, "Fifty years in the Church of Rome!"

DRUNK ON MONEY.

I will tell you, brother, that when a man gets drunk on money he is gone. You preachers are not candid with him You do not tackle him as you should. When an old fellow gets drunk with whisky his friends goto him and say "Look here, old fellow, you are going to the devil. I wish you would quit and keep straight." His wife pleads with him. The minister pleads with him. Every body pleads with him. But when a fellow gets drunk with money, bless you, his wife does not say anything about it. She enjoys the "creetur" herself; she does not say. "Husband, you are going to perdition." The preacher does not tackle him; he is afraid to. There's many a man in this town drunk with money. Have you, brethren, been up to tell him "You are drunk with money, and the devil will get you?" You never tackle such men. You just say, "I want the favour of these old rich fellows, because I know if I bother them they will get mad with me and neutralize my action and neutralize my power, and I cannot do anything;" and you think "the best thing to do is to let the old fellow alone. I don't want to antagonize him, but just make him pay his way along." O, sir, when a man gets drunk on money nobody bothers him then. He just goes on and on, and to perdition he goes forever.—*From Sermons and Sayings of Rev. Sam P. Jones.*

THE POPE'S JUBILEE PRESENTS.

Mr. H. Grattan Guinness, who has recently visited Rome, writes in *Regions Beyond*—The exhibition of the Pope's Jubilee presents was a sad sight. It is held in the Vatican, and is so extensive that it takes hours to walk through it and examine the enormous mass of Papal treasures, even cursorily. We were forcibly reminded by what we saw of the Babylonian goods enumerated in Rev. xviii. All were there, displayed to perfection.

A remarkable work of grace is in progress at the Seamen's Rooms, Calcutta. Thirty men have been led to Christ this week.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also castoff clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, JUNE 9TH, 1888.

NOTES AND COMMENTS.

THIS week's mail brought the information that the first place had been secured in the House of Commons on Tuesday, June 5th, for a motion for the total Repeal of the Indian Contagious Diseases Acts, and the Regulations under the Cantonments Acts. Naturally this was much on the hearts of the little group of workers in Bombay, and faith laid hold of the answer to many prayers to be manifested on that occasion. Scarcely had the work of the day commenced on Wednesday when the following telegram was brought in:—"Psalm forty-seven. Repeal Resolution carried unanimous after seven hours debate."

A unanimous resolution after a seven hours debate looks as if the enemy made a hard fight and then caved in utterly. Truly the Lord hath triumphed gloriously.

A special thanksgiving meeting will be held in Grant Road Church, on Saturday evening, at 7 o'clock. Mr. James Morris, C. E., will preside. All friends are cordially invited.

A circular has been addressed to all members of the Calcutta Missionary Conference, asking them whether they are total abstainers and whether they would join a general temperance league. It may be hoped, and indeed expected, that He who gave up his life to save a lost world will suggest to all who intend to preach His Gospel seriously, and to bear witness sincerely for Him, the necessity of freely giving up a luxury or pleasure which is a source of danger to any living creature, and too often a cause of backsliding among Christians. It is not only pretty evident that there will be no recreation in heaven corresponding with "moderate drinking," but it seems probable that within a few years all Christian people without exception will keep clear of it. In proportion as men and women already have the earnest of the Spirit they are already living under the powers of the world to come. The answers of our Calcutta friends will possess a painful interest for the Christian world, if, for any reason—the particular reason does not matter much—any number of missionaries, or any missionaries at all, determine on postponing their own transformation into the likeness of Christ.

We have received a very interesting report of the work carried on in connection with the London Missionary Society in the Quilon District, Travancore, under the care of the Rev. J Knowles. The work among the poorest and most ignorant classes seems to be especially encouraging. The Report says:—

The glad news of salvation is reaching the lowest and most degraded, the outcaste of the outcastes. The Pariahs of Chenganadu, a timid and cowardly people, denied almost the rights of humanity, begged for a teacher. This cry from the wilderness had a right to be heard and answered, for, if ever there was need it is theirs. Their hearts are longing for something, they know not what exactly, to bring some light and hope into their darkened lives. They themselves put up a shelter, gathered together with their children, and we sent them a teacher, an earnest lad called Philip. I was there this week and found 13 children crouched under this shelter—which is not more than 4 feet from the ground at its highest point—who had learnt about a dozen lessons from the first book and one of them had actually learnt the Lord's Prayer.

The people out of their poverty, and even for India, most of them are desperately poor, have contributed for Mission purposes Rs. 512 odd, being an increase on the previous year of Rs. 156. This is the largest amount ever yet contributed in the District in one year for the support of the Mission. The people have also given all the help in their power, working joyfully without wages, in putting up four new chapels during the year, as also in building three houses for the native teachers and thatching and repairing the Mission chapels and houses.

January is the harvest month in Travancore, and in the Quilon District, we too are able, with thankful hearts, to speak of a harvest and to rejoice over sheaves gathered into the garner of the Lord, and over fields white already to harvest. There have been added in this district during the past year, to the number of those who are being saved, 334 souls, each one of infinite value in the eyes of the Master. Here, as in Judea of old, the common people hear Him gladly. Nearly all these people belong to the poorer classes, being mostly of the Kuraver caste, and having been devil, or rather demon worshippers. Several of them were devil-dancers by profession, deceiving themselves and those about them. We have great reason to rejoice that so many, formerly slaves in a double sense, are now free men by the law, and having been redeemed from the bondage of sin, have consecrated themselves to the Master's service.

The forty-eighth Report of the Basel German Evangelical Missionary Society has reached us. A missionary at Chombala writes—"We were cheered in many ways, especially the *women* long to hear the Gospel. Two Naya women said: 'Our men do not like you, but we are glad to hear the good words you preach.' A Mappilla woman, when we came to her house, told us that her husband had told her about the

Gospel he had heard on a Sante, and she was glad to hear it now for herself. Some women who had heard us preach about three years ago on a Sante reproached us for not coming oftener."

Of the District work another reports—'Our experiences were chequered. In some places we were received with open arms, in others with the utmost apathy. Once after a fatigning day's journey we arrived at a village and had scarcely asked the headman of the village for some supplies, when the whole village gathered around us anxious to hear the word of life. We went on till we could no longer speak from exhaustion, and asked them at last to permit us to retire. The headman, like a father, tried to impress their minds with what they heard and to exhort them. In another village the inhabitants did not either care for heaven or for hell. They were in a perfect state of apathy."

After reviewing the work of the year the Society thus appeals for more missionaries, "We all know that a Church may boast ever so much of being rich and spiritually advanced, yet if no streams of living water flow from it upon its lifeless surroundings, it is but dead. You fathers and mothers, whom God has blessed with healthy and gifted children, bring them as your tribute and lay them at the feet of your God and Redeemer that they may work in His vineyard among Christians and heathen. And you young men and women, we beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, and that you place yourselves bedy, soul and spirit at His disposal for the glorious work of the conversion of your enthralled fellow-men and women. May the Lord stir us all up to do His work."

SOLIDARITY OF THE CHRISTIAN CHURCH.

By Henry Stanley Newman.

The solidarity of the redeemed with the Redeemer has naturally led us on to the solidarity of the Christian Church; for if the members of the body are all united to one living head, they are in the nature of things in solidarity one with another. If the pulsation of life goes forth from the heart to every member of the body, each member possesses inter-relationships that bind all together in one common aim. Centrifugal tendencies may often have marred the witness of the Church to Christ. The tendency to say "I am of Paul; and I of Apollos; and I of Cephas;" has been met, time after time, by the protest for unity, "Is Christ divided?" And we may rejoice that there is the growing acknowledgment that true unity does not consist in uniformity, and that amid much variety of thought and of earnest Church life, there are centripetal forces at work that are gathering Christians of all persuasions closer together in loving allegiance to one common centre, the crucified and risen Christ.

The idea of the Christian Church is twofold; the first being that of "the collective body of Christians in heaven and on earth, belonging to the Lord;" the second fundamental idea of the Church being communion one with another. Probably every thoughtful Christian is impressed with the very limited amount of suggestion, still less of command, given in Holy Scripture, as to any absolute form or organisation that the Christian Church shall assume. The Spirit that is to actuate the Church is abundantly insisted upon, while the form Church life is to assume is to a large extent left open to adaptation to the needs of each succeeding age. Allegiance to Christ is essential to Church-membership; the form which that allegiance takes may vary in different countries and in different eras. If we consider the prevailing thought of Christ in His teaching respecting the establishment of His Church, it appears to His mind to have been that of the establishment of a kingdom. The many parables He gives us concerning the spiritual Kingdom covemany different aspects, but the terms used "Kingdom of God," and "Kingdom of hear ven," clearly imply that the God-head is the one motive power, the one initiating mind, in the one Church, and that the Kingdom or Church, Christ came to establish, is one in heaven and earth; that He brought heaven with Him, and bestows a present heaven upon the believer; and that the Church in heaven and earth is even now, more than we think, one in service, one in praise, one in conflict, and one in the triumphant and abiding presence of our King.

With such a wealth of privilege in the Kingdom, we have to consider the way by which men obtain incorporation or initiation within it. Germans come to England to escape the conscription that prevails under the great military systems of Europe. After a given length of residence they obtain the privileges of naturalisation. The result is twofold. They become English citizens, but they forfeit their rights as Germans. Their solidarity is changed. They cannot hold property in Germany, but they are henceforth reckoned as English subjects and can claim the same rights as Englishmen.

There is something akin to this in the conversion of a sinner. There is a change of government. The previous government, under which the sinner lived, ceases to have any claims on him, and he becomes the naturalised subject, entitled to all the privileges of another Kingdom.

If our salvation depends upon entering the Kingdom, the all-important question naturally follows how are we to become partakers of the privileges of this solidarity, Christ answers that it is by Birth, that except a man be born anew, or born from above, he cannot partake of the excellencies of the Kingdom that cometh down from above. By the law of biogenesis all life must come from life. By this new birth we become "heirs of God and joint-heirs with Christ."

The gift of God is life. A. M. Hodgkin, in writing on spiritual life, says,—"Divine life is communicated to man by a new birth through the Spirit. The source of this life is Christ, and this by virtue of His death and resurrection. Previous to this new birth, man is spiritually dead. After it he becomes one in nature with Christ, and it is by this Actual Identity of Life which exists between Christ and the believer that he is saved from sin and death. So absolute is this identity of life that the Bible speaks of the believer as having died with Christ, and as having risen with Christ. It is by virtue of this life-union with Christ, that holiness becomes both necessary and possible . . . It is this new life imparted which saves a man from spiritual death. It is a vital process, not merely a mechanical one; an altering of the man's whole nature, and not only an escape from punishment. Christ's sufferings avail for us by virtue of our identification of life with Him."

But how can a man be born again? Scripture again gives the answer, "Of his own will he brought us forth by the word of truth. Receive with meekness the implanted word, which is able to save your souls." That is, the word of message of glad tidings is the means God uses to bring us to the new life. Hence we are so often told to believe in God. By faith we enter into union with Christ. By faith we enter the Kingdom. Faith is a common faculty of the human mind. The child has faith in its mother. We have faith as we travel and traffic, as we eat and drink. We believe that what we eat is good, and that what we buy is worth the exchange. We walk by faith as we go about among our fellowmen, believing that the bridge we cross will carry us, and that the path on which we tread is safe.

What is needed for the salvation of the soul is faith God-ward, faith Christ-ward. God claims the exercise of faith in Himself, and the most unreasonable thing on earth is to distrust One who is so full of love and power.

We see, then, that this faith-faculty may be used in certain directions, and become in other directions abortive, as the mole in digging under ground develops its feet into hands and claws, but living in the dark almost forfeits eyesight.

But we have not only each one of us a faith-faculty for which we are responsible but the faculty of choice. We either choose or refuse the good. We can never enter heaven with our sins. It is only the pure in heart that pass in at the gates of pearl. While Christ has most truly died for all men, only those who are cleansed from sin and forsake sin are saved. The state of sin is a state of constantly increasing peril. The longer a man continues in sin, the harder his heart naturally becomes, and the chains of evil habit acquire the more complete mastery over him, until at last he may sink in the slavery of despair. Thus is fulfilled that mysterious law which finds expression in the Old Testament in the words He hath "delivered them into the hands of their transgression." It finds expression at the end of the New Testament in the language, "He that is unrighteous, let him do yet more unrighteousness: and he that is filthy, let him be made yet more filthy: and he that is righteous, let him do yet more righteousness; and he that is holy let him be made yet more holy." In the face of this unserving law, Christ may well plead with man saying, "Fear him which is able to destroy both soul and body."

(To be concluded.)

Always see if the coat of accusation will fit yourself, before you try it on the back of friend or neighbour.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson XII.

Sunday, June 17th.

Matt. xxviii : 16—20.

Subject :—The Great Commission.

I. Introductory.

1. *Golden Text :* The Lord gave the word : great was the company of those that published it.—Psa. 68. 11.

2. *Parallel Narrative :* Mark xvi : 15, 16.

3. *Home Readings :*—

M. The great commission .....Matt. 28. 16-20.
Tu. Witnesses for Christ .....Acts 1. 1-9.
W. Peter's witness .....Acts 2. 37-43.
Th. The Gospel for all .....Acts 10. 34-44.
F. Necessity of obedience.....John 15. 8-17.
S. Glory of the Gospel .....Isa. 52. 7-15.
S. Spreading the faith .....1 Thess. 1. 1-10.

4. *Memory Verses :*—18-20, inclusive.

II. Historical.

After His resurrection our Lord met with His disciples at least ten times before His ascension: First, He was seen by Mary Magdalene (Mark xvi : 9 ; John xx : 1-18). Then by the "other women" (Matt. xxviii : 8-10.) Then He was seen of Peter. (Luke xxiv : 34.) After that He appeared to two of the disciples on the way to Emmaus (Luke xxiv : 13-31.) His fifth appearance was to ten disciples in a room at Jerusalem. (Luke xxiv : 36-43.) These five appearances were upon the very day upon which He rose from the tomb. A week after He appeared to eleven disciples in Jerusalem. (John xx: 26-29). At the sea of Galilee He showed Himself to seven of His disciples and ate with them (John xxi : 1-14.) After the appearance recorded in the lesson, He appeared to James, (1 Cor. xv : 7), and then to all the Apostles, (1 Cor. xv : 7), and, finally, upon the Mount of Olives, from which He ascended on high. (Luke xxv : 5; Acts 1 : 8-11.)

Let us turn now to His *eighth* appearance spoken of in the lesson. Upon this occasion he was seen by *all the eleven* disciples and by *over five hundred* others of His followers, who, at His special request, had gathered upon some particular mountain, at this remote age we know not which. Upon this appearance Dr. Mattison remarks : "Jesus had spent most of His public life in Galilee. He had made most of His disciples there. It was proper, therefore, that these disciples, who would, of course, hear of His death, should have some public confirmation of the fact that He had risen. It is very probable, also, that the eleven who had gone down into Galilee after He rose, would apprize the brethren there of what had been said to them, that Jesus would meet them on a certain mountain ; and it is morally certain, that they who had followed Him in so great numbers in Galilee, would be drawn together by the report that the Lord Jesus, who had been put to death, was about to be seen then again alive. Such is human nature, and such was the attachment of these disciples to the Lord Jesus, that it is morally certain a large concourse would assemble on the slightest rumour that such an occurrence was to happen. Nothing would be necessary anywhere to draw a concourse of people than a rumour that one who had been dead would appear again ; and in this instance, when they ardently loved Him, and when, perhaps, many believed that He would rise, they would naturally assemble in great numbers to see Him once more." Farrar, also, has these interesting remarks : "Whether it was Tabor, or the Mount of Beatitudes, we do not know, but more than five hundred of His disciples collected at the given time with the eleven, and received from Jesus His last commands, to teach and baptize throughout all nations; and the last promise, that He would be with them always, even to the end of the world. Writing more than twenty years after this time, St. Paul gives us the remarkable testimony, that the greater number of these eye-witnesses of the resurrection were yet alive, and that some only were 'fallen asleep.'"

III. Exegetical.

16. *Then the eleven disciples.*—Here were doubting Thomas, and denying Peter, and timid James and John gathered again, humiliated, purified, and convinced, and ready to be witnesses of His resurrection. Only the betrayer was absent; his sin had found him out and a terrible death ended his selfish life on earth. These eleven were representatives of that great company gathered to witness His appearance. *Went away into Galilee.*—As they had been instructed. (xxviii. 7, 8.) *Into a mountain.*—The name is not known. The R. V. calls it "*the* mountain." "That there is reference to an actual mountain in Galilee, may be seen from the connection between this passage and the injunctions to proceed into Galilee, (vers. 7, 10); also from the consideration, that in Galilee only could a place be found for so large an assemblage of disciples as is mentioned in 1 Cor. xv: 6," (Lange).

17. *When they saw him.*—The eleven had seen Him a number of times before, but many of the general company were looking upon His resurrected form for the first time. *They worshipped him.*—Showing that they acknowledged Him as Divine and permitting them to do so clearly indicates that our Lord considered Himself God. *But some doubted.*—They did not doubt that this was really the Lord with whom they had often met and conversed before, nor did they doubt that He had indeed risen from the tomb, but they had some doubt about the propriety of prostrating themselves in the attitude of worship before Him, and, as Lange says, "We find in this a prophetic allusion by the Evangelist to that germ of Ebionism which developed itself at a later period among the Jewish Christians, just as he had before pointed out the germ of anti-Christian Judaism." It is not probable that there were any such doubters among the eleven. It certainly is evidence of the honesty of the author to tell the whole world that upon that important occasion and upon that important subject "*some doubted.*"

18. *And Jesus came and spake unto them.*—He drew nearer to the doubting ones and conversed with them in order to convince them of His divinity. *All power is given unto me.*—Jesus is omnipotent. "This passage," says Bengel, "contains the sum of those things which the Lord declared afterward more fully in the Apocalypse. See on His omnipotence and presence with His own, Rev. 1 18, 13." *In heaven and in earth.*—He is about to be "glorified with the glory which He had before the world was." His feet were on earth but His head was in heaven.

19. *Go ye therefore, and teach all nations.*—Here begins His great commission to His Church. Because He is Divine, seen in the "*all power*" granted to Him, He has authority to send His disciples forth. But although possessed of "all power in heaven and on earth, yet He does not commission His disciples, as Mohammed did *his*, to go into all the world, and compel men by force of arms to accept Him. He bids them go and "*teach* all nations." And this word "*teach*" is a different word from the one used at the beginning of the 20th verse. There it is *didaskontes*, to instruct, but here it is *mathetensate*, to make disciples of, or disciple, Christianize, and this is to be done by moral persuasion and living example. The "*all nations*" refer particularly to the Gentiles who are now for the first time fully included. *Baptizing them in the name of.*—In discipling baptism is commanded. It is "the outward sign of inward grace." The expression "in the name of," perhaps, properly rendered—"*into* (*eis to onama*) *the name of*," merely signifies, as Lange says, "*into the covenant—union and fellowship of the triune God*, with all the privileges and duties involved in it," and has nothing to do with the *mode. The Father, and of the Son, and of the Holy Ghost.*—The New Testament doctrine of the Holy Trinity has the sum and substance of the whole Christian faith, and confession is here presupposed and implied. Our Lord here classes Himself as equal with the first and second Persons.

20. *Teaching them to observe all things whatsoever I have commanded you.*—Baptism and teaching should go together. The doctrines and precepts of Christ are the true basis of the Christian Church and not tradition. *Whatsoever he has commanded* as of universal and continued application should be *observed*. *I am with you alway.*—Here is taught the omnipresence of Christ. He will be with each individual disciple (*pasas tas hemeras*) "all the days," every day. *Even unto the end of the world.*—He will be with men until the close of the *aeon*, which involves the end of the present world itself.

IV. Doctrinal.

1. *All power is given unto Me in heaven and in earth.*—In these words the God-man as He stood before His disciples, claims supreme power over the whole universe! *Heaven* is mentioned first, as the origin, ground, and seat of His dominion. *From* heaven, whither He will shortly go, He will send down His spirit in holy influence and government. But he has also power *in* heaven (comp. Eph. 1 : 20-22; Col. ii : 10 : 1 Pet. III : 22.) All the angels worship Him, even as man upon earth. "*In* or *on* earth" refer back to Dan, vii: 13, 14, and means His government over all nations on earth. Yet in His humanity, though that humanity was now glorified, He says," *is given unto me*" In a certain sense it was, indeed, given to the Son from all eternity, (Matt. xi: 27), but by His incarnation He had emptied Himself, (Phil. ii : 7), so far as was necessary for His human nature. This state of humiliation is now at an end ; by His resurrection He has entered upon the state of exaltation. (Eph. 1. 20-22 ; Phil. II : 9-11.) His supreme Divinity He declares in His commission to baptize representing Himself as one Being with the Father and the Holy Ghost.—(Nast.)

2. *In the name of the Father, and of the Son, and of the Holy Ghost.*—(1) Father, Son, and Holy Ghost must be, linguistically, taken as distinct subjects because the term "*name*," followed by a genitive, is always used of persons. (2) They must be equal, consequently Divine persons, because they are co-ordinated, and supreme adoration is vindicated to each of them. (3) The unity or oneness of the three persons is emphatically taught by the singular of "name," it being said "in the name" not "in the names."

3. *Lo, I am with you alway.*—To all who will listen He still speaks. He promised to be with us always, even to the end of the world, and we have not found His promise fail. It was but for thirty-three short years of a short life time that He lived on earth ; it was but for three broken and troubled years that He preached the Gospel of the Kingdom ; but forever, even until all the *Aeons* have been closed, and the earth itself, with the heavens that now are, have passed away, shall every one of His true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel, which is, being interpreted, "God with us."—(Farrar.)

V. Homiletical.

1. In this last great commission we see the great purpose of our Lord's advent. He did not gather His disciples in order to glory over his resurrection or in order to exhibit

himself as a hero but to send His disciples forth to work. He proves his Divinity only to say "Go ye and disciple all nations." He assembled His army to give them His marching orders.

2. *Lo, I am with you alway*—"All the appointed days—for they are numbered by the Father, though by none but Him" (Alford). I shall never be absent from you a single day; I shall never be absent in any of the days of the greatest trial and affliction of the Church; but I shall remain with her till the *last* day when you will see me again in bodily presence. (Wordsworth).

3. Each one should make a personal application to himself. Each one should consider himself commissioned to *disciple* and teach those about him. The world is to be saved by personal effort on the part of believing disciples.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

Personal Testimony.

To the Editor of the "Bombay Guardian."

Sir,—In some quarters attacks on Christian Missionaries, as regards their treatment of Native Christians, are made without reserve. Will you allow me to express my own personal experience on the subject through your journal?

When I was at school and in pecuniary difficulties, a Christian Missionary helped me by giving some work. After I left school and wished to join an Arts' College, another Christian Missionary recommended me to the Principal of the College, who was, and is also a Christian Missionary, and he willingly admitted me as a free student. I was almost a free student the year and a half I studied in the College.

Some years ago, a kindly disposed Hindu gentleman in an office, told me, that if I could get a recommendatory note, his superior might employ me as a clerk on Rs. 2 to begin with. To whom could I go for the note but to a Missionary gentleman? He did give me a note and I got the employment. Long before, and after this event, the thoughts of enlisting myself as a soldier in the Christian army, crossed my mind and at last I applied to a Christian Missionary to baptise me; for with me thought and action do not walk at a very great distance from each other. Ever since I have joined the Christian Church, I have received nothing but kindness from all Christian Missionaries be they of High or Low Church, Free Church or American, Methodist or Baptist. And the great problem that besets me often is how to return this kindness. Though I am a man of very low degree, still I am freely admitted at their tables, and instead of meeting distinctions of any kind, I see hospitality dispensed to all equally. Sometimes I would I were not so kindly treated for instead of doing me any good, it might put in my mind thoughts of my own greatness. I am paid a handsome salary, and every time I take it feelings of shame cross my mind; for I feel I don't deserve it.

Every where I am met with kindness, and this behaviour on the part of Christian Missionaries has made this strong impression on my mind, that there is no race of men in India who are so kindly disposed to their subordinates and fellow-workers as the Christian Missionaries of all denominations are. This is my personal experience. My countrymen may not quite like the idea of publishing the same in public print. It may be that being a very poor man, the kindness I have received may have been more than I deserved. But still there is liberty of thought and speech, and I cannot let this opportunity go without expressing my deep gratitude to the noble servants of the Saviour of the world. Forgive me, if I say, that perhaps the Christian Missionaries are more kind than they ought to be and that advantage is taken of the same and they are reviled.

G. N. Kane, C. M. S.

Parel, 29th May, 1888.

SOMEWHAT OF A SCANDAL.

To the Editor of the "Bombay Guardian."

Sir,—In the *Overland Mail* of May 18th there is some strange news from Parliament. On May 14th Sir John Gorst said in the House of Commons; "The Administration of the Contagious Diseases Act in Bombay, Madras and Bassein, the only places in which it is in force has been suspended by the Government of India under a power contained in the Act." The day following, Lord Cross repeated exactly the same words in the House of Lords; adding, "He thought the noble Marquess [Ripon] would see that important steps had been taken in order to do away with what was somewhat of a scandal. The action which the Government of India had taken was the suspension of the operation of the Acts. The Government of India had asked his assent to that suspension, and he had given it."

That statement made in both Houses of Parliament was either a tremendous truth, or else a tremendous *just the reverse*. Which was it? What are the facts? Just twenty-two days after those high officials made those statements in Parliament, I went to the principal *Executive Office* of the Contagious Diseases Acts in Bombay, and found that highly refined machinery of modern civilization in full operation. Medical and police officials were on duty, and the usual Asiatic and European subjects were coming and going as usual.

How are we to reconcile those official *statements* of May 15th, that the Acts were suspended in Bombay, with the *fact* of the full operation of said Acts in Bombay June 5th? Mark, Lord Cross did not say that the Acts were *to be* suspended; but that they *were* suspended.

The only solution at present available is this:—The State License of Vice is founded in falsehood and it may be consistent to build it up of the same material. If our Government and its great officials set aside the Seventh Commandment, why should they not "suspended" the Ninth?

I send this for publication because it shows the strange arts of a certain class of officials, and the bush-whacking manoeuvring which those who work for correct legislation have to contend against. Also because a strong protest is demanded against this "Somewhat of a Scandal" of falsifying facts so as to blind the public of England as to our great moral questions in India.

Wallace J. Gladwin.

We should be glad if missionaries and others would bear the *Guardian* in mind when anything of interest occurs in their respective districts and especially in connection with their work. Short items of news on post cards are always acceptable.

MEMORIAL STONE OVER MR. BOWEN'S GRAVE.

Arrangements are about to be made with Mr. Hamilton for the erection of a Monument at Sewree, over the grave of the late Rev. Geo. Bowen, to consist of a marble head stone, with marble coping and railing, the cost of which will be about Rs. 550.

All friends desirous of contributing, are asked to be kind enough to send their subscriptions to the undersigned, who will acknowledge the same, through the *Bombay Guardian*. In the event of a larger sum being subscribed than what is required, the surplus balance will be made over to the "Bowen Memorial Hall" Committee.

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O. Williamson,
Honorary Secretary and Treasurer.
Grant Road, Bombay, 7th June, 1888.

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2. Passengers, Luggage, Parcels, Horses, Carriages and all articles carried at Passenger Coaching rates will be booked to, and from, the Byculla Station as at present.

3. All articles booked as Goods at Goods Train rates, including Grass, Hay, &c., will be received at, and despatched from, the Bombay Waree Bunder Goods Depôt as heretofore.

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